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A PIONEER IN THE FIELD OF EDUCATION IN NORTH
AMERICA (1653-1700)

When the *Mayflower* sailed from Plymouth on September 6, 1620, it brought to the shores of North America a body of austere and gloomy men and women, who sought beyond the sea nothing save the right to believe what they chose, and live as they pleased. Before, and after that date, French men and women set out from their homeland, but their aim was not to live according to beliefs that were scorned: they desired to share a cherished faith with souls living in the darkness of ignorance and idolatry.

In the year during which the Pilgrim Fathers set out for the Western World there was born at Troyes, now the chief city of the Department of Aube, France, about one hundred miles southeast of Paris, Marguerite Bourgeoys who, in later days, was to abandon home and kindred to labor for the glory of God and for human welfare in a nascent settlement of New France (Canada).

Troyes, where Marguerite was born on April 17, 1620, has an interesting history. In the early days of the Christian Era it was the capital of the Celtic tribe *Tricasses*. It then became a part of the Roman Empire, and the city was known as Augustabona. It received the Christian faith in the third century; was saved from the ravages of Attila in the fifth by its saintly bishop, Lupus; became identified with the Crusades in the twelfth; and in 1420—two centuries before Marguerite's birth—it became an appanage of the English king; but it was recaptured from the Anglo-Norman ruler in the campaign which was directed by Joan of Arc, in 1429. It gave birth to many who are celebrated in song and story, among them Pope Urban

IV, whose chief glory was the institution of the Feast of Corpus Christi.

Of Marguerite's early days we know practically nothing, except the fact that she was born of humble parentage. We know, however, that when barely ten years old she used to gather in her father's house some seven or eight little girls, over whom she presided as teacher. On the death of her mother a year or so later she assumed charge of her father's home, and in addition to household duties she undertook the education of a younger sister and a brother. Singular circumstances led her to engage in the work to which she was destined to devote her life; and the providential instrument was Paul de Chomedey de Maisonneuve, founder of Ville-Marie (Montreal), who was known to his associates as "the Knight of the Queen of Angels."

When the Company of Montreal was established by the saintly Jean Jacques Olier (founder of the Institute of Saint Sulpice) and Jerome de la Dauvaysière, in 1641, de Maisonneuve was chosen to establish a colony which should be consecrated to the Blessed Virgin. It was a hazardous undertaking, but it had the patronage of Louis XIV, though it does not seem to have had a royal subsidy. The location was infested by the Indians (Iroquois), who proved to be a constant menace to all the settlements of New France in America, chief of which was Quebec, which had been established by Samuel de Champlain in 1608.

De Maisonneuve set out in the early part of the year 1642 with forty men and four women, and reached Quebec after a perilous voyage. Here he met with disappointment, as every effort was made to detain him and his little band; and it was only after serious opposition that he was enabled to set out. To expostulations and protests he replied: "I have not come here to deliberate but to act. It is my duty and my honor to found a colony in Montreal; and I would go if every tree were an Iroquois."

He had two sisters living at Troyes, one of whom was Soeur Louise de Ste. Marie, a religious of the Community of Notre Dame, which had been founded by St. Peter Fourier. She was the confidante of all de Maisonneuve's plans, and when he was about to set out she gave him a picture of Our Lady, around which, with artless faith, were traced the words:

"Mother of God, on thy true heart we call;
Grant us a place in thy Montreal."

She and the other members of the community yearned to spend their lives in the effort to convert the Indians of North America; but they were doomed to disappointment.

After spending ten years of indescribable hardship in the colony de Maisonneuve returned to France, and the Sisters reminded him of the promise he had made to them a decade before. He knew the needs of the colony, and told them that, for the present, the foundation of a cloistered community there was impossible. They then spoke to him of Marguerite Bourgeoys, prefect of their Sodality of the Blessed Virgin (also a foundation made by St. Peter Fourier). He interviewed her, and asked her if she would go with him to Ville-Marie to open a school for children. She replied: "If my superiors approve, I will go joyfully and consecrate my life there to the service of God and my neighbor."

De Maisonneuve rejoiced that he had found a teacher to come out with him to the new settlement. He believed that no more would be needed as there were few French children of school age there at the time, but there was a crying need for somebody to care for the children of Indian converts and to assist Jeanne Mance in her duties.¹

Marguerite's decision was heroic, but on further reflection she felt disturbed, and she spent many days in earnest deliberation and prayer. She saw the difficulties of the undertaking. She was poor and had no natural protectors, the journey was long, and she would have to undertake it alone with rough men. At this thought she became afraid and hastened to consult her

¹ Jeanne Mance, who had come out to New France with de Maisonneuve ten years before, was one of the first women settlers in Canada. She was born at Nogent-le-Roi, Champagne, in 1606. She became interested in New France through Father Olier and Jerome de la Dauversière, and embarked at La Rochelle in June, 1641, with Père Laplace, a dozen men, and a young woman of Dieppe. In 1642 she established a hospital in her own home. Two years later she opened a hospital on what is now known as Rue St. Paul. Returning to France in 1650 she obtained from Madame de Bullion a subsidy of 60,000 livres. During a second visit to France, in 1659, she secured three hospital Sisters of St. Joseph, from the convent of La Flèche in Anjou, and continued to direct the institution until her death. The hospital founded by Jeanne Mance—the Hôtel Dieu—is still in existence, near the foot of Mount Royal. A street and a public park in Montreal bear her name.

confessor, Father Gendret. He strongly approved of her decision, and he foretold that she would establish a community. "But," she replied, "I am alone; how shall I found a community?" He replied, "Your Guardian Angel and mine, and you; that makes three already." "But," she rejoined, "there is no woman to accompany me; how can I go alone?" "Put your trust in M. de Maisonneuve's protection as you would in that of one of the first knights of the Queen of Angels." Thus reassured, Marguerite made a decision, and she felt all her doubts and hesitations vanish like morning mists before the rising sun. She then prepared to depart, distributing to the poor of Troyes whatever she possessed, as she relied now entirely upon the Master who had said: "Take nothing for your journey; neither staff, nor scrip, nor bread, nor money" (Luke ix, 3).

She was, however, to experience many rebuffs and much opposition before undertaking her voyage across the ocean. But this was not all. After embarking at Nantes on the ship *St. Nicholas*, June 20, 1653, the vessel was found to be unseaworthy and was obliged to put back for repairs. Not until July 20, feast of her patroness, St. Margaret, did she bid farewell to her native land. The ship was overcrowded. During the voyage disease broke out on shipboard, and eight of the voyagers died before land was reached. While the disease raged, Marguerite was unwearied in nursing the stricken, and her courage and joyousness, like a ray of sunshine, dispelled the clouds of gloom which hovered over the ill-fated ship. Her influence was not merely passive, for with true missionary zeal she delighted in teaching the soldiers and sailors.

On arrival at Quebec there were further trials and disappointments; but there were also consolations, as the Ursulines recently established there treated her with the utmost kindness and pressed her to remain as their guest until the time of her departure for Ville-Marie; but deeming it a duty, she remained with her fellow-travelers, who were housed in a rude building near the river front. The Ursulines frequently begged her to join their community.² Marguerite's invariable answer to the good sisters was: "Since God has called me to Ville-

² The Ursulines were established at Quebec in 1639 by Marie de l'Incarnation.

Marie, would it be right to stop on the way?" It was at Quebec that Marguerite Bourgeoys first met Jeanne Mance, to whom de Maisonneuve recommended her as an auxiliary in her work.

De Maisonneuve and his heroic band reached Ville-Marie on November 16, 1653. During the first years after the arrival of Marguerite Bourgeoys there were no French children old enough to receive instruction, and her educational work among them did not begin for some time. Meanwhile, says an anonymous biographer: "She was the mother of the colony, the eye of the blind, the foot of the lame, the consolation of the afflicted, the support of the feeble and the indigent, making herself 'all things to all men' in order to gain them all to Jesus Christ. . . . While de Maisonneuve was busy developing a settlement in Mary's honor, she erected a spiritual empire in the hearts of the people."

In 1657 Marguerite Bourgeoys opened her first school, in a building which had been a stable. Associated with her was a devout young woman, Margaret Picaud. They did not, however, confine their activities to teaching the children of the colonists, but they adopted several Indian children.

When the French population had begun to increase greatly, Margaret Bourgeoys found that her task became too onerous. She realized that, if her mission was to continue and bring permanent results, it was imperative to find helpers for the work. She decided to revisit France and seek them among her friends in Troyes. Three of her former companions volunteered to come out with her to New France. Other volunteers joined her in Paris.

While in France a member of the Montreal Company offered her an endowment which would be sufficient to assure the future of her organization, but she rejected the offer, "fearing that the possession of so much wealth would endanger the spirit of poverty which she so carefully cherished, the dearest wish of her heart being to leave that spirit to her daughters as a precious heritage."

When the little band returned to Ville-Marie they were conducted to the one-time stable, as Marguerite loved every stone and every plank in it; she loved them for the very bareness and simplicity that recalled Bethlehem and Nazareth.

Up to this time the organization could hardly be said to constitute a religious community, and the sisters "were truly without bonds in an open prison."

It were too long to detail their system of teaching; but it is said "the first pupils united to piety, an ease of manner, and a gentle, modest freedom that were ascribed to the uncloistered life of the sisters." So great was Marguerite's influence that, according to Charlevoix,³ the women of the colony were superior to the men, or as, says a recent Canadian writer, "if to this day there prevail in Canada so great a gentleness in the manner of all classes of society, and so much charm in the intercourse of life, it is owing in a great measure to the zeal of Sister Bourgeoys."

She penetrated beneath the surface of things, and she saw not only the present but the future needs of the little colony of Ville-Marie. When she brought to her classes Indians and whites she visioned future generations which they were destined to influence. Her aim was to prepare members of a Christian family. Thus it was that she was unwilling that her community should be cloistered. She desired to follow the children into their homes, and go out among the people, to help them in their spiritual and temporal needs. To protect the children of mature years she founded a "Society of Children of Mary" so that she could reach young women when too old to mingle with the smaller children in the classes. It is claimed that this Sodality of the Children of Mary gave the name to Marguerite Bourgeoys' entire community: its first meeting was held on July 2, 1658.

About the same time she opened a boarding-school for the children of the wealthier class, and an "Ouvroir," or industrial school, for the poorer girls of the colony. This was fittingly named "La Providence," and here she taught her charges to work and make their labor contribute not only to their bodily needs but likewise to the strength of their souls. Through her influence many young girls made happy marriages, and the influence of Marguerite Bourgeoys was maintained long after the young women had homes of their own. Annually she brought them together for a short retreat. Even to this day

³ *Histoire de la Nouvelle France.*

retreats are a cherished tradition in the Congregation of Notre Dame.

The activities of the community were carried on despite a constant menace from the Iroquois; and there may still be seen within the compound of the Sulpician Seminary, at Montreal, two towers that were built expressly to protect the sisters at the Indian Mission—one for the residence of the nuns, the other for their classes.

In 1666 there came to New France a lull in the Indian raids at Montreal and elsewhere throughout the colony, which was due, in a large measure, to the strong arm of Viceroy de Tracy. Perhaps the most remarkable feature of Marguerite Bourgeoys' work was that it was carried on *gratuitously*. Says Dollier de Casson: ⁴ "What I thought as most admirable is that these women, without any means of their own, and wishing to teach children gratuitously, acquired nevertheless by God's blessing on their manual labor, and without being a burden to anyone, several houses and farms on the island of Montreal." Their first acquisition consisted of some thirty acres near Lake St. Joseph, which they cultivated by themselves, and of which the revenue was sufficient to supply in part the wants of the community. After a while the transformed stable of 1657 became too small for their requirements, and a larger house was built. Even this proved inadequate; and in 1669, yielding to the requests of her co-workers, Marguerite consented to build a more pretentious house on land adjoining the old stable.

In the interim she had obtained letters-patent for her community from Louis XIV, which gave it a civil status in the colony. In the same year Bishop de Laval came to visit the community at Ville-Marie, and he was so filled with admiration for the great work that had been accomplished that he gave it episcopal approbation, and he authorized its diffusion throughout New France. Shortly afterward Marguerite left Montreal for France to secure further assistance for her work, as up to that time no novices had applied for admission, and the duties had become too burdensome to be borne by a few women. She visited several places in her homeland, and six sisters were the reward of her spiritual quest.

⁴ *Histoire de Montreal*, p. 62.

When she returned to the colony there was universal rejoicing, but her joy was turned into sorrow when she learned that her great friend, Jeanne Mance, had been called to her reward. Marguerite had long cherished the idea of building a chapel in Montreal, to be dedicated to Our Lady. This was soon completed, and the church of Bon Secours was the result. This famous church was destroyed by fire in 1754, but it was rebuilt by the Sulpician Seminary in 1771. It still exists.

After nearly a quarter of a century had passed, Marguerite sought a confirmation of the Institute which she had established. This was granted by the Bishop of Quebec, and in giving it approval he says: "Knowing that one of the greatest benefits we can confer on the Church in Canada and the most efficacious means of increasing piety in Christian families is the instruction and sound education of children; knowing, moreover, the aid our Lord has given, up to the present, to Sister Bourgeoys and her companions for the direction of schools in which we have seen them at work; and wishing to favor their zeal, and contribute with all our strength to the execution of their pious project, we have confirmed the Institute founded by Sister Bourgeoys and the young women who have joined her, or who will do so in future; allowing them to live in community as secular members of the Community of Notre Dame, observing the rules which we shall prescribe later."

The Community adopted a special habit. As to the rules—time was needed before they were finally adopted. A recent biographer,* says, "She took for a foundation the rule of St. Augustine, interpreted by maxims and constitutions, drawn from the instruction addressed to Christian virgins by St. Ambrose and Doctors of the Church, the maxims and counsels of the Gospel, and all that common-sense prescribed as wisest and most reasonable. She prescribed love of silence and retirement, assiduity at work and prayer, and the frequent reception of sacraments—all under the direction of the parish priests, with whom they should share the glory and merit of instructing and edifying the people."

In addition to the burdens willingly assumed, Marguerite's heart yearned to bring solace and spiritual training to the Indian

* Margaret M. Drummond, *Life and Times of Marguerite Bourgeoys*: Boston, Mass., 1907.

children, and we find the Community engaged actively in seconding the labors of the Sulpicians, who, by that time, had become firmly established in Canada.

There is extant a letter directed to the French Minister of Finance, of date November 13, 1681, in which M. de Chesnau, agent at Montreal, says: "In the Mountain Mission the Congregation nuns apply themselves to the instruction of little (Indian) children and make them do needlework."

One of Marguerite Bourgeoys' earliest endeavors was to instil into her pupils love of work and habits of industry—both foreign to the Indian nature. Her next was "to instruct them in the rudiments of civilization, together with the firm notions of religion, reading, and writing." The Indian village in which the nuns labored was simply a collection of wigwams. One of them served as a dwelling place; another was a school, with crucifix, statue, a rough table, and a few rude benches. The inhabitants of the village were Huron and Iroquois converts, who led most edifying lives.

The fairest flowers that bloomed in the Mountain Mission were two girls, Barbe Attontion, and Marie Thérèse Gannensagouas, both of whom entered the Congregation of Notre Dame: the first Canadian to enter was Marie Barbier, who was later to be Marguerite Bourgeoys' successor as Mother Superior.

In 1683, during the night of December 6, a great misfortune befell the Community, in the form of a disastrous fire in which two nuns lost their lives. Marguerite was deeply grieved, because she blamed herself for the occurrence. She says: "It was a great punishment for my weakness when, led by a spirit opposed to poverty, humility and mortification in which we should live, I consented to the erection of a large house. It was built to preserve us from some slight inconveniences in our first lodging, with which we should have been satisfied."

The Community was so badly stricken that Mgr. de Laval deemed it impossible that it could recover from the disaster, and he urged the members to seek admission into the Ursuline Community. Marguerite, however, insisted that this would be contrary to what seemed a God-given inspiration. So she undertook the building of another house; and its completion was made possible by the gift of property by the Sulpicians, and by funds

supplied by generous citizens. Several candidates then sought for admission, though Marguerite promised them nothing save poverty and simplicity. Within two years forty postulants were received.

A period of severe trial followed. On August 5, 1689, the Iroquois threatened the colony of Ville-Marie with extinction, and at Lachine, a few miles away, "the Indian war-whoop mingled with the piercing shrieks of women and children, while the glare of burning homesteads turned the sky to a vivid red that seemed to reflect itself upon the blood-stained earth." At the same period a great international conflict, known as "King William's War," was distracting the entire country; it lasted from 1685 to 1697.

Despite all this Marguerite Bourgeoys' Congregation remained unperturbed and kept up its heroic work. Marguerite tells us that her first nuns had no bed, were often in dire need of even household utensils, and lived as the poorest of the poor. "The good they did was the abundant fruitage of utter self-denial and privation."

It may be asked why Marguerite Bourgeoys wished from the first that her Community should not be cloistered, as at the time no uncloistered religious communities were in existence. Even as late as the second decade of the seventeenth century St. Francis de Sales insisted upon enclosure when Jean Frances de Chantal, the co-foundress of the Visitation Order, at first wished to dispense with the cloister for her sisters. It was no doubt still vivid in mind that Mary Ward had experienced serious difficulties when she attempted to establish an uncloistered community.

Marguerite Bourgeoys' ideal was to imitate Our Lady's life of apostolic zeal, not only in the care of the infant church after Our Lord's Ascension but especially when the Blessed Virgin visited her cousin, St. Elizabeth. Like her, Marguerite's ambition was to carry Jesus to the hearts and homes in which He had no place. She says: "Our Lady's visit to St. Elizabeth was the immediate occasion of a great miracle—the liberation of St. John the Baptist from original sin, his sanctification and that of his whole family. This is the model to be placed before the Sisters' eyes when they go on mission with the intention of contributing to the sanctification of children." This possibly explains why the

Feast of the Visitation was chosen to be the patronal feast of the Congregation of Notre Dame of Montreal.

With the passing years it became evident that God had chosen Marguerite Bourgeoys to be the spiritual mother of the girls of Ville-Marie, and her Community had the glorious mission of forming the wives, mothers and teachers, and thus spread the Faith in this section of North America.

For many years before she finally resigned as head of the Community, Marguerite had frequently pleaded with the Bishop of Quebec to be relieved of her responsibilities; but it was not until September, 1693, that Bishop St. Vallier acceded to her request. Five years later (June 24, 1698) the rule of the Community was finally approved; on the following day the sisters made their vows. "Now the laborer's task is o'er." The burden of cares which Marguerite Bourgeoys had so cheerfully borne for half a century had undermined her health, and she died on January 12, 1700. "Poor and rich, from the humblest citizen, from the lowliest Indian convert to the Governor-General of New France—Chevalier de Callières—each and all came to pay the last tribute of love and respect."

When she passed away France and Canada united in her praise, and God has glorified her by many favors obtained through her intercession. Great were the rejoicings in Montreal when, on December 7, 1878, a decree of the Sacred Congregation of Rites, declared her Venerable. It is a cherished hope that she will soon be beatified, and then canonized. This will add another name to the fast-growing list of the glorious company of saints whose lives have been identified with the Church in Canada.

Despite many trials and difficulties, Marguerite Bourgeoys' Congregation has increased enormously, and today it is still full of life and youthful vigor, gathering a large harvest of sheaves for Christ in many fields of activity. It has now numerous establishments, and it is providing a truly Christian education for nearly 50,000 pupils in Canada and in the United States. The Congregation provides instruction for all grades; and in the City of Montreal the Congregation of Notre Dame has, as far as the writer knows, the largest Catholic Normal School for girls on the American continent. Their first college was established at Antigonish, Nova Scotia, and, as a constituent college of the Uni-

versity of St. Francis Xavier, ranks among the first educational institutions in the Canadian Commonwealth.

The following excerpt from a recent biography of Marguerite Bouregeoys is a fitting conclusion to this brief review of her life and labors: "The true apostles' generosity consists not only in spending for others time, care, and health—these are but external things. It consists in giving what is the best part of self—mind and heart, and will live forever. The former gifts Marguerite Bourgeoys gave lavishly, nor did she selfishly withhold the riches of her rare intelligence and warm heart, since by spending both she became a teacher, an educator, a benefactress for all time to her adopted country. The most correct picture of this noble religious is that of a truly 'womanly' woman, true and loyal and kind, who loved God with all her heart, and who loved the poor, the weak, and the ignorant with a tender active love, in God and for God."

The story of her life cannot better be told than by quoting Cardinal Newman's lines on "St. Philip Neri's School":

This is the saint of gentleness and kindness,
Cheerful in penance and in precept winning,
Patiently healing of their pride and blindness,
Souls that are sinning.

P. W. BROWNE.

RELIGIOUS EDUCATION AND THE TITHE LAW

A little child enters the parochial school building and walks quietly to the classroom. He is not a pupil of our Catholic school system. He does not enjoy the privileges and priceless advantages thereof, as do over two million other children. He attends the public school, and has come for a brief hour of instruction in Christian doctrine.

He is not alone. More than a hundred public school children are with him. All represent and typify, not a few hundred thousand children living in isolated sections where Catholicity is scarcely known, but over two million children, most of whom live in parishes well established, and a great many of whom live in parishes rich in resource and prosperous in finance. This scene clearly visualized brings to mind a startling thought. We Catholics of the United States have accomplished marvels for the Christian education of our children; but our work is not yet half done.

Sister Scholastica enters the classroom. It is the beginning of a new school year; and the children are all alert with the excitement of a new experience. A look of reverence mingled with natural affection beams from their clean, wholesome, beautiful faces. One thought could be read from every countenance. "Oh, if I could but attend this school with this teacher!" But they cannot, or at least they do not.

The good teacher appraises the children before her. They are agreeable, lovable, intensely interested, but nevertheless wanting. They are wanting in the guidance of Catholic knowledge and the refinement of Catholic culture. The greater number of them have been to Mass irregularly and to religious instructions very seldom. Their parents did not send them, and there was no one to induce them to come as they should. They do not know the Catholic Church as it really is; and they have no appreciative knowledge of its blessings and endeavor.

The teacher sadly, regretfully, but resolutely begins her work. She realizes intensely that, even with all the assistance which a zealous pastor can possibly afford, she has before her a task very difficult, almost impossible. She realizes intensely that a miracle

of God's grace will be required to transform these public school children into intelligent and fervent Catholics.

Having been in the parish for some years, she knows it well. She looks beyond the children before her, and she sees in clear vision others, nearly equal in number, who are Catholic and should be present, but who for various reasons, mostly insufficient, are not. Many of these latter will come occasionally during the year, and a few never. Their parents and perhaps their grandparents are indifferent about Religion. They are too busy with worldly ambition and pleasure to give it even a thought; and as the parents are, so are the children. As this parish is, so are nearly all the other parishes of our country. In fact, most of them are worse off. They have no parochial school.

Sister Scholastica did her best in a practical, efficient manner. She always did. When the period of religious instruction was concluded, she dismissed the children and watched them amusedly as they scampered joyfully and hilariously on their way. Then she returned to her desk and sat down and was soon buried in serious, prayerful thought.

"In a few years," she pondered, "and how quickly the years pass, these children, and all the other Catholic children of the present day, will have grown into manhood and womanhood. They will constitute the greater number of Catholic adult parishioners. On them the Church will depend mostly for its support, for the means required to accomplish its mission. In so far as they fail to give this support adequately, the Church will fail in its mission. Its Divinely appointed work will be left undone. "These children are, as others, Christ's. They must be qualified to take their place among the workers of the Catholic Church and to accomplish results for its holy cause. This is the will, the command of Christ. It is the sole purpose of our Catholic schools. It can be done by Catholic education only. But how can all these children be given a Catholic education? For more than half of them, there is no room in the Catholic schools. Even if there were; for more than half of them, there are no religious teachers."

"Here is a problem," Sister Scholastica exclaimed half aloud, "which demands the most serious thought of every true pastor and of every true religious teacher."

Just then the door of the room opened softly, and Sister Thomas appeared. She was a wonderful sister, although, like her Patron Saint, sometimes excessively doubtful.

"Why so serious and determinedly thoughtful?" she asked.

"I was thinking of the millions of children in this country," Sister Scholastica replied with a faint smile, "who through no fault of theirs are deprived of their inherent right to a Catholic education. Why have we not sufficient Catholic schools for our children?"

"Is it because our Catholic people in the United States as a body are too poor financially to build and equip and maintain these?" suggested Sister Thomas. She always enjoyed and, although she would not admit it, profited by Sister Scholastica's discussions, with their keen, accurate decisions and well tempered enthusiasm.

"No, that is not the reason," was the determined reply. "God has been good to us. He has given us His special blessing with an adequate abundance of earthly goods for this particular purpose. Our Divine Lord has certainly done His part, as He always does when He commands any task to be done. He never asks the impossible. He always provides the necessary means."

"But, surely," interrupted Sister Thomas, "some of us are too poor for this; and there are many parishes in which all the Catholics combined are too poor; and there are several dioceses in which all the Catholics combined are too poor."

"That is undoubtedly true," was the response; "but every correctly informed and right minded person knows that as a body of over 20,000,000 Catholics, the Lord has raised us up to our present position and endowed us abundantly for this work. Why should He not do this? It is partly our work but not exclusively. It is mostly His. We are merely His helpers. Moreover," she continued, as her eyes blazed with enthusiasm, "it is the work in which He is most deeply concerned, which is nearest to His Sacred Heart. Does He not love His Church more than His life? Did He not die for it? Of all who belong to this Church, does He not love the children most? Is He not most interested in their future? If we are His followers, are we not like unto Him in this? Is not our national Catholic slogan: 'Every Catholic child in a Catholic school?' He is waiting anxiously to do His

part. He appeals to us by His grace. He commands us through His Church, each of us to assist according to our ability. Why then is this work not yet half done? Because, taken not individually but as a body, we have not harkened to His appeal or obeyed His command as we should. We may try to persuade ourselves that we have. We may be unconscious of our failing; but our failing is none the less real. All of our Catholic children should be in Catholic schools."

"I fear it cannot be done," said the doubting Sister.

"It can be done," retorted Sister Scholastica emphatically. "If all the dioceses of our country work together as one with Christ, it not only can be done but it can be done with comparative ease and delight. With our number and unity, with our organization and resources, if this endeavor were rightly planned and carried on and if all the unnecessary and extravagant were eliminated, it certainly could be done, and it would be done."

"But really," expostulated Sister Thomas, "have we Catholic people the financial means for this?"

"I tell you as I have told you before, we certainly have. We have the financial means required for the fulfilment of our other duties of life; and we have likewise the financial means required for this. Many of our people are poor, desperately poor, requiring perhaps at times material assistance; but the rank and file of them are living in comfort and have at least sufficient; and we have in every state a great many who are really wealthy. It is with these that the greatest defect of our present financial system lies. Most of them are doing comparatively little for the support of Religion and for the cause of our Catholic schools, that is, in proportion to their means. They are leaving almost the entire burden on the shoulders of those who are less prosperous in wealth."

"Whose fault is this?" asked Sister Thomas.

"It is partly their fault. They have intelligence and should know their duty. Mostly, however, it is the fault of their teachers of Religion. These have failed to educate them properly in the right doctrine and practice of Church support. If all of our Catholic people were instructed, as God wills they should be, in His tithe law and trained correctly in the fulfilment of its obligations, there would be no financial problem in the Catholic Church."

"And what is the tithe law?" exclaimed Sister Thomas in surprise. For years she had taught in the parochial school, and yet she had no definite idea of what this tithe law really was.

"It is the law which God established in the earliest ages of the human race for the proper support of Religion, and which has been enforced in His Church both of the Old Testament and also of the New ever since. God knew what work was to be done and what would be required for this; and He arranged accordingly."

"What does this law command us to do?"

"It commands each of us to return to Him for the support of Religion one-tenth of all earthly goods that we received, in as far as we can do this without interfering unduly with the fulfilment of our necessary duties of life to ourselves or to those really depending upon us."

"There is no injustice or hardship in this."

"None whatever."

"It should appeal to every man with keen business instinct."

"It certainly should."

"It would enable the Church to accomplish its entire mission with greatest power and efficiency."

"Yes, and it would enable every parish in our country to have a Catholic school adequate in size and equipment for the proper education of all its children."

"A Catholic school for every parish!" exclaimed Sister Thomas. "Where in the world and how could sufficient Religious Teachers be obtained to conduct these efficiently? Just think of the number that would be required."

"It would require several thousand more than we have at present; but, if our system of Catholic schools were adequately financed, they could be easily obtained. Sister Scholastica spoke slowly and with manifest conviction. An expression of incredulity appeared on the face before her. "You seem to doubt my words," she continued. "Why could we not obtain them? Have we not in this country a sufficient number of young women and of young men who could be qualified for this work and who would be willing to devote their lives to it, if they were assured of that material support which is really necessary for its accomplishment? We surely have. We have more than sufficient. We have an abundance of such noble, gifted souls. There is one

thing, however, which we have not. We have not in the treasury of the Church the financial resources required to qualify and sustain such noble souls and to supply them with the necessary equipment for their work. They know this well; and they know also that without this necessary support they would fail, and that this failure would mean the fruitless sacrifice of their time, their health and their lives."

"Why have we not at our disposal the necessary financial resources?" Sister Thomas remembered well the answer previously given to this question, but she wished to hear it again.

"Because we have departed from the tithe system, from the system which God Himself established, which He knew to be the best and the only one that would secure for the Church adequate support. In place of this, we have substituted man-made schemes of finance which, after generations of experiment, are found to be manifestly failing, and failing in an ever increasing extent. In Church material endeavor we are following, not the tithe law revealed of God and taught constantly by the Church for enforcement, but our own whim and fancy; and, as a consequence, we are drifting rapidly amid the swirling currents of inefficiency and poverty onward toward the precipice of persecution."

"What do you mean by persecution?" asked Sister Thomas, startled by the word.

"I mean that those who do nothing for the Church, make no personal sacrifices for it, thereby seem to cut themselves off from God's favor and grace. Soon they are found to care nothing for it, to despise its authority, and frequently to become its most bitter persecutors. Every country wherein the Catholics have not been educated to support the Church properly has learned this lesson amid distress and woe. If we are found guilty of the same fault, there is no reason why our country should be an exception, there is no reason why our country should not be punished in the same way."

"I really believe you are tracing the source of this evil back to ourselves," said Sister Thomas thoughtfully. "Do you mean to assert that we teachers are responsible for this lack of material resources, of Catholic schools and of Religious teachers?"

"Not entirely, but in a great measure," was the reply. "All

the teachers in the Church, no matter what their position, are, to some extent, responsible. You know as well as I that our Catholic people are not being taught to support Religion as they should, as God has commanded that it should be supported; and that the children are being educated less. In our Catechisms and textbooks of Religion, in our classes of Religious instruction, even in our Catholic schools and high schools and colleges, yes, even in our seminaries, the subject is seldom mentioned, and very little definite knowledge or practice is taught. To think of the consequences of this, even though it may not be manifest in its fullness until after a few generations, is startling, appalling. To think of over 2,000,000 Catholic children deprived of a Catholic education through no fault of their own——"

Just then the chapel bell rang, and the good Sisters ceased their discussion abruptly, and hurried to the Chapel for prayer.

PATRICK J. SLOAN.

SUPERVISION OF INSTRUCTION IN CERTAIN DIOCESES

The theoretical desirability of supervision of instruction in all levels of the educational ladder has been fairly well established. The necessity of aiding teachers in overcoming their teaching difficulties, and in furthering their professional growth, is an established fact in contemporary education. Pre-service training can no longer be considered a sufficient guarantee of satisfactory performance by teachers in actual teaching situations.

The individual responsibility of the various supervisory officials is also theoretically established. There has been in recent years a wealth of argument in favor of the assumption of supervisory responsibilities by various school officials. This has resulted in action in several quarters. The religious teaching communities, from their very inception, have appointed members of their own bodies to act as supervisors of their several schools and convents. Thus, their supervisory duties are both religious and educational in nature. A second phase of the responsibility for supervision that is held by school administrators is seen in the contemporary conception of the school principal. In a word, such a person must be the professional leader of his teachers. He is not merely an administrative officer, in the sense that he is an office manager, but he is an expert teacher, and a helper of teachers. To help his teachers, he must know them; hence supervision of instruction has come to be regarded as one of the major activities of the principal. A third exemplification of this responsibility is seen in the growing tendency to establish school superintendencies in the various dioceses. The superintendent gives unity and integration to the diocesan school system. The unit of organization and administration in the dioceses, where superintendents have been appointed, becomes in fact the diocese and not the individual school.

There are available, also, some data on the supervision that is given to some teachers. The few studies on this aspect of supervision that are at hand are not comprehensive or satisfactory as is desirable, but they are something and tell a little about present practices.

When the matter of the organization and direction of supervision, however, is considered, it must be admitted that there is

available practically no knowledge. It might be assumed, in a general way, that the larger dioceses would have a better organization, more supervisors, and more satisfactory results. It also might be assumed that the amount and success of supervision in any diocese would be largely dependent upon the interest and initiative of the diocesan superintendent. These assumptions would be justified in view of parallel conditions in the public school system. But beyond these suppositions not much can be said. It was to secure more data on these aspects of this subject that the writer proposed a study of the diocesan organization of supervision.

PROCEDURE

A questionnaire * was prepared and sent to some responsible school official in every diocese listed in the Catholic Year Book for 1928. In those cases where a diocesan school superintendent was listed, the questionnaire was mailed to that individual; in other cases, it was sent to the president or some member of the school board. Accompanying the questionnaire was a letter requesting the cooperation of the addressee in the interests of Catholic education. In all, eighty-one (81) questionnaires and letters were sent out in August, 1930. The replies were so few and so slow in coming that a duplicate questionnaire and a follow-up letter were sent about nine months later to all who had not replied. The questionnaire is here included.

QUESTIONNAIRE ON CATHOLIC SCHOOL SUPERVISION

1. Name of your diocese.
2. How many elementary schools are there in your diocese?
3. How many high schools are there in your diocese?
4. How many elementary teachers are there in your diocese?
5. How many secondary teachers are there in your diocese?
6. How many Religious Teaching Communities are there in your diocese?
7. How many elementary school Community Supervisors are there in your diocese?
8. How many secondary school Community Supervisors?
9. How many Special Subject Supervisors?
10. What are the Special Subjects that have Supervisors?

a.	e.
b.	f.
c.	g.
d.	h.

* The writer is greatly indebted to the Rev. E. Lawrence O'Connell, of the Sacred Heart High School, Pittsburgh, Pa., for much aid in preparing and mailing the questionnaire.

11. How many teachers, on the average, does an elementary Supervisor supervise?
12. A secondary Supervisor?
13. A Special Subject Supervisor?
14. How many supervisory visits, on the average, did an elementary teacher receive during the last school year?
15. A secondary teacher?
16. Do Supervisors of one Community supervise teachers of another Community?
17. Do Supervisors make programs in cooperation with your office?
18. Do classroom teachers share in the planning of Supervision?
19. Do Supervisors make a report to your office?
20. Do Supervisors make a report to Community superiors?
21. Do Supervisors rate teachers?
22. Do teachers who are rated know what rating they receive from Supervisors?
23. Do Supervisors plan Supervision—
 - a. According to a schedule of visits to teachers? or
 - b. On the basis of service, that is, visits are made as they are requested by teachers?
24. Has your diocese had a testing survey made by Supervisors?
Several surveys?
How many?
25. What is the approximate number of general faculty meetings in individual schools conducted by Supervisors in your diocese last year (1929-30)?
26. What is the approximate number of departmental meetings conducted by Supervisors last year?
27. What is the approximate number of demonstration lessons given by Supervisors last year?
28. What research studies were carried on by Supervisors in your diocese last year?
 - a.
 - b.
 - c.
 - d.
29. Does your diocese employ a printed or mimeographed plan of Supervision?
Is it distributed to classroom teachers?
(Kindly send a specimen with this questionnaire if one is available.)
30. Are there qualifications for Supervisory positions in your diocese?
Check those set up in your diocese:
 - a. Bachelor's degree.
 - b. Master's degree.
 - c. Experience in teaching (in years).
 - d. Special training for Supervision (state what training).
 - e. Any others? (Name them.)

31. Do you or does anyone from your office (other than Community Supervisors) carry on Supervisory functions?
32. Do you work independently in this Supervision? or
Do you work with Community Supervisors?
33. Do you plan your Supervision with principals of schools?
Do you plan your Supervision with classroom teachers?
34. What do you consider the greatest weaknesses and deficiencies of Catholic School Supervision at the present time?
Name them:
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.

RESULTS

1. Replies were received from 16 archdioceses and dioceses. Of these, 8 were of sufficient accuracy and completeness to include in a comparative study here. Of the rest, 3 dioceses have no planned supervision, and the remainder could not be used for a variety of reasons. In some cases, the questions were not applicable to local conditions, in others, there was no information available. The study here covers the archdioceses of Philadelphia, Chicago, Cincinnati, and Dubuque, and the dioceses of Brooklyn, Concordia, Duluth, Rochester (New York), and Springfield (Illinois).

2. The following table gives information on the first seven items included in the questionnaire:

*Numbers of Schools, Supervisors, and Teaching Orders
in Eight Dioceses*

Dioceses	I	II	III	IV	V	VI	VII	VIII	Total
Elementary Schools.....	284	68	79	387	34	104	205	159	1,330
High Schools.....	25	14	10	66	16	52	38	45	266
Elementary Teachers.....	2,570	516	694	4,309	125	480	2,365	1,148	12,207
Secondary Teachers.....	333	98	117	1,050	40	206	451	458	2,783
Teaching Orders.....	32	13	4	61	4	15	32	16	177
Elementary Supervisors.....	18	13	3	21	1	18	35	7	116

I represents the Archdiocese of Philadelphia; *II*, the Diocese of Springfield, Illinois; *III*, the Diocese of Rochester, New York; *IV*, the Archdiocese of Chicago; *V*, the Diocese of Concordia; *VI*, the Archdiocese of Dubuque; *VII*, the Diocese of Brooklyn; and *VIII*, the Archdiocese of Cincinnati.

From this a number of interesting simple calculations may be made:

a. A total of 1320 elementary schools has 116 supervisors, or something over 11.37 elementary schools per supervisor.

b. There are only 10 secondary school supervisors for 266 secondary schools. Actually, however, these 10 care for 132 schools, since 6 dioceses have no secondary school supervisors. That is 13.2 schools per supervisor.

c. There are 12,207 elementary teachers included and 116 elementary supervisors, making an average of 105.23 elementary teachers per supervisor. The individual dioceses, however, are obviously not represented in this average. The proportion of teachers per elementary supervisor in the separate dioceses follows: Philadelphia, 142.77; Springfield, 39.53; Rochester, 231.33; Chicago, 205.14; Concordia, 125; Dubuque, 26.66; Brooklyn, 67.57; and Cincinnati, 164.

d. There are 266 secondary schools in the eight dioceses and 10 supervisors. Actually, however, these 10 care for 132 schools, which are located in 3 dioceses, the other 5 dioceses having no secondary school community supervisors. The situation existing in Springfield, Illinois, is noteworthy, with 14 high schools cared for by 6 supervisors.

e. There are 2,783 high school teachers located in the 8 dioceses. Of these, 344 are located in the 3 dioceses that have high school community supervisors. This makes an average of 34.4 teachers per supervisor. In the Springfield diocese there are 16.33 teachers per supervisor; in Concordia, 40; and in Dubuque, 68.66. It may be observed that in the Archdiocese of Chicago, where there is approximately 40 per cent of the total of secondary teachers considered in this study, there are no high school supervisors provided by the various teaching communities.

3. Special subject supervision is provided in 5 dioceses, the subjects being music (in all 5 dioceses); art (in 2); social studies (in 2); and physical education (in 1).

4. There was not a sufficient number of replies given to questions 11 and 12 to give reliable answers. The calculation given above will serve as an answer to these questions.

5. On the average, in 4 of the dioceses an elementary teacher

received one supervisory visit during the year, in Brooklyn, two; and in Chicago and Cincinnati, she received three.

6. The general practice is for supervisors of one community to supervise only the teachers of that community. In two instances in Chicago, however, inter-supervision is practiced, as it is in Cincinnati in the case of supervisors acting as diocesan officials.

7. Supervisors make plans with the diocesan superintendent in all dioceses except Concordia and the Archdiocese of Dubuque.

8. In the Archdiocese of Dubuque and dioceses of Springfield, Rochester, and Brooklyn, classroom teachers share in the planning of supervision.

9. In the Archdioceses of Philadelphia, Chicago, and Dubuque and in the Dioceses of Springfield and Concordia, supervisors make reports to the office of the diocesan superintendent. In the Archdiocese of Cincinnati, such reports are made if the supervisors are employed by the diocese; not if they are by the community.

10. Community supervisors in every case report to their community superiors.

11. In the dioceses of Rochester, Concordia, Brooklyn, and the Archdiocese of Chicago, teachers are rated by their supervisors. In each of these cases, the teachers know the rating that they receive, except in the Archdiocese of Chicago.

12. Supervision is planned in almost every diocese concerned here according to a previously arranged schedule of visits to teachers. No answer on this question is available for Dubuque, while in Cincinnati both scheduled plan and the service type of supervision are in operation.

13. Testing surveys have been made by supervisors in Brooklyn and Chicago. One has been made for each school in the Brooklyn Diocese.

14. No satisfactory answer can be given to the question on the number of faculty meetings conducted by supervisors, because a sufficient number of replies were not made. One of the best practices to be noticed, however, is that in the Archdiocese of Dubuque a general faculty meeting is conducted once a month in each school by the supervisors.

15. No satisfactory answer can be given to the question on

the number of departmental meetings held by supervisors, nor to the question on the number of demonstration lessons conducted.

16. Research studies were carried out by supervisors in Rochester on Christian Doctrine, in Concordia on plan books, and in Cincinnati on curriculum revision and on normal training.

17. In only two dioceses, Brooklyn and Concordia, is either a printed or mimeographed plan of supervision employed. In Concordia it is distributed to the teachers, while in Brooklyn it is not.

18. Qualifications for supervisory positions have been set up in the Diocese of Springfield and in the Archdioceses of Chicago and Cincinnati; in the first, a master's degree is required, in the second, experience in teaching is necessary, and in Cincinnati, experience, some training, and, if possible, two degrees are required. No doubt, these and other of the suggested qualifications are possessed by the supervisors in various dioceses. As examples: in Concordia, the high school supervisor has a master's degree, with Education as the major subject, while the elementary supervisor has years of teaching experience although no degree; and in Brooklyn, all the supervisors have degrees. That there is a desire to set up qualifications for supervisory positions in certain dioceses is indicated by such a reply as that from Dubuque, for instance, where the answer was made that there are no qualifications *as yet*.

19. In every diocese except Rochester, supervisory work is carried on by the diocesan superintendent as well as the community supervisors.

20. In each of these cases where the superintendent carries on supervisory duties, he does so independently of the community supervisors except in the Diocese of Brooklyn and Archdiocese of Cincinnati.

21. The superintendent plans his supervision with classroom teachers in the Diocese of Springfield and Archdioceses of Dubuque and Cincinnati; he plans supervision with principals in the Diocese of Brooklyn and Archdiocese of Cincinnati.

22. Among the weaknesses and deficiencies of Catholic school supervision that were mentioned by the various superintendents are the following:

Diocese I: scattering of schools over an area of more than

15,000 square miles; too frequent changes in supervisors; too many duties than supervision for the superintendent; many rural schools; many nationality and language difficulties; and lack of interest of the pastors in supervision.

Diocese II: lack of supervision.

Diocese III: lack of special training for supervisors.

Diocese IV: lack of supervisors; and lack of special training for supervisors.

Diocese V: lack of distinction between a visitor and a supervisor; selection of old and unsuitable sisters for supervisory positions by the communities; poor understanding of educational problems by the supervisors; non-professionalization of the position of supervisor; and isolation among the various communities.

Diocese VI: the constant changing of supervisors, due in large part to poor selections that are later revealed by complaints of pastors and teachers; the problem of diocesan remuneration of full-time supervisors; and the difference in quality of work between the sister-supervisors and the brother-supervisors, the contrast being in favor of the sisters.

Diocese VII: lack of supervisors; lack of special training for supervisors; and lack of professionalization of the position of supervisor.

INTERPRETATION

1. The question immediately arises in the mind of the reader, how significant are the findings reported here? This means, more specifically, are the practices disclosed here representative of supervision as it is carried on in a majority of the dioceses of the country? No perfectly satisfactory answer can be made to this question. The fact that replies were received from one-fifth of the total number of dioceses, and that those replying included five of the large archdioceses and a number of the smaller dioceses, and that they are scattered geographically from Brooklyn to San Francisco, and from Duluth to Charleston, would lead one to believe that a fair representation is included here. On the other hand, it may be more correct to say that the practices found are representative of the more progressive dioceses, not of all of them. Psychologically, it takes a considerable amount of disinterested devotion to education to reveal conditions that are not likely to be looked upon with favor by other educators.

The fact that five replies stated that there is no organized system of supervision in that many dioceses is evidence that there are a number of such individuals in charge of diocesan systems of education. But if five dioceses which have no supervision did reply, there is, no doubt, a considerably larger number which likewise have no supervision which did not reply. No one knows how large that number is. A second consideration which inclines one to believe that this study is representative mainly of the better practices is that the replies which are actually tabulated come from superintendents who are among the most active and progressive that there are in any diocese. Many of them are the leaders in Catholic educational thought and practice. The conclusion seems to be justified, therefore, that the supervisory practices disclosed here are representative of the best in diocesan systems.

2. The limitations of this study are such that they do not take cognizance of supervision as it may be conducted by school principals. It is concerned with supervision by the community supervisors and by the superintendent. It may be assumed that a certain amount of supervision is generally done by the principal. This would be particularly true of the high school principal. It may be, even, that the consensus of opinion of diocesan school administrators would place the bulk of supervision in charge of the principals. This matter, however, is not touched upon in this study.

3. One of the obvious characteristics of the diocesan organization of supervision is the variety in practice evident. There is no standardization among the dioceses, and often little within particular dioceses.

4. The control exercised by the diocesan superintendent is only nominal in some cases. The tone of the replies indicates that the cooperation of religious superiors is absolutely necessary for securing the proper kind of supervision. If some religious communities fail to provide for their own supervisors, there is little the superintendent can do directly. The most glaring example of this is seen in one archdiocese where but twenty-one orders provide supervisors for their own schools, out of a total of sixty-one teaching orders. Obviously, the quality and amount of supervision received by a teacher under such conditions is

determined almost entirely by the community of which she is a member. The general practice, it must be remembered, is for supervisors to care only for schools of their own order. This creates a situation that could not obtain in the public school system. There the superintendent is in truth the head of the school system. In the diocesan arrangement, there is division of authority and of control that is likely to weaken the unity of the unit of organization and supervision. This is evident again in the matter of qualifications for supervisory positions. These are determined, apparently, mainly by the communities themselves. The result is, as was mentioned frequently, lack of special training for supervisors, poor choices, and frequent changes of personnel.

5. There is a marked absence of cooperation in most dioceses studied. In most cases, the community superiors and the diocesan superintendent work independently of each other. While there may be some justification for this in particular instances, it goes counter to the best theory that has been advanced.

6. While the weaknesses and deficiencies of supervision are sometimes due to local conditions, lack of supervisors, lack of special training for those that there are, and absence of the professionalization of the supervisor's position are common to the dioceses studied, in the opinion of the various diocesan superintendents.

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POETRY AND SCIENCE

I

Thomas De Quincy draws a rough line of demarcation between books of science and books of literature when he writes: "The function of the first is to teach; the function of the second is to move; the first is a rudder; the second, an oar or sail." If we look up the word *tree* in the *Encyclopædia Britannica*, we shall find an entry which derives the term from Old English, compares it with equivalent terms in other languages, applies it "to all plants which grow with a permanent single woody stem or trunk of some height, branching out at some distance from the ground," distinguishes "trees" from "shrubs," and refers us to various learned articles for more specific information. The author of this entry is careful to keep himself out of the picture. He assumes an impersonal attitude and he uses an exact and technical language. Was he a lover of trees? Did he attach any particular meaning to a tree? He does not tell us because he has his eye on the object and his sole concern is to report what he sees.

The poet, like the scientist, studies trees, but when he writes about them he achieves something in stark and startling contrast to the *Britannica* entry, as did Joyce Kilmer in his oft-quoted poem:

"I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree."

The first thing that strikes us in the poem is the personal element. It begins with the personal pronoun "I" and it ends with

a profession of humility. Evidently the poet is not dealing with trees as objects to be catalogued by exact and exhaustive reporting. He suppresses a million details in order to blazon the ineffable beauty of trees. His poem is based upon truth and fact, but truth and fact were only his starting-points. He wanted us to see trees as he saw them in his mind. The *Britannica* paragraph deals with trees; the poem presents Kilmer's idea of trees. The *Britannica* paragraph is true to details; the poem is true to what is essential and universal.

"Poetry," says T. S. Eliot, "is not the assertion that something is true, but the making that truth more fully real to us; it is the creation of sensuous embodiment." The underlying truth of Kilmer's poem is contained in the first and last couplets. But Kilmer is not content to assert this truth; he emotionalizes it by embodying it in concrete form. He desires to arouse in us the same emotion which quickened him when he saw trees for the first time as he describes them in the poem. In life, emotion is stirred by the real or imagined presence of an object. No one can communicate emotion by defining it or by merely talking about it. It is for this reason that example is the most powerful of teaching agencies. Chaucer portrays the ideal teacher when he says of his parish priest:

"But Cristes lore, and his apostles twelve,
He taughte, and first he folwed it him-selve."

Father Damien, as Robert Louis Stevenson informs us, "by one striking act of martyrdom," focussed the eyes of the world on the leper colony of Molokai.

And what is true of life is also true of poetry. To convey his emotion to us it was necessary for Kilmer to conjure up definite images for the imagination. This he does by employing concrete words which paint pictures, and also by arranging them in a rhythmical pattern so as to cast a spell over the imagination. As a result, a tree which in the matter-of-fact language of the *Britannica* paragraph is nothing more than a plant "which grows with a permanent single woody stem or trunk of some height, branching out at some distance from the ground," undergoes a sea change in the poem. The plant is transmuted into a person with a "hungry mouth"; the woody stem or trunk wears decora-

tions "in her hair" and "looks at God all day"; and the branches not only extend out but also upward as "arms to pray," and they "live" with elemental beings of the upper air like snow and rain. The mere tree of science has no power to thrill us; the lovely creature of the poem, who holds all nature in her embrace and lifts it up to heaven, can never be admired enough.

Not poetry alone but all other species of literature excite emotion by clothing thought with sensuous form. And here it is important to note that the literary artist, be he poet, dramatist or novelist, must first feel emotion himself before he can exhibit it concretely. It is the writer's emotion that fires his imagination and presses for an outlet in words—a truth which has never been expressed more finely than by Shakespeare:

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven;
And as the imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

Literature is thus the expression of personality, or, as Cardinal Newman phrases it, "the personal use or exercise of language." Personal feeling gives rise to personal language. The scientist, eschewing all attempt to color the object with his personal likes or dislikes, uses cold, abstract, technical terms. The literary artist, on the other hand, overflowing "with thoughts that do often lie too deep for tears," employs words not merely for what they mean but above all for what they mean to him, the sensuous words of his individual feeling and experience. His thought and feeling are personal, and so is his language.

If, then, a writer's vision is bound to be colored by his personality, the study of the man and his book should go hand in hand. It would also seem to follow that no one can write well, who has thought and felt but little. All literature bears witness to the truth of the maxim that there is nothing like misery to improve one's style. In a poem by Richard Watson Gilder, a poet who complains that he has no theme, is rebuked in these words: "You do not lack a theme; you lack a heart." Great literature comes from the heart and goes to the heart: *cor ad cor loquitur*.

Literature, as contrasted with science, is self-expression, but this does not mean that great literature is that and nothing else. As a useful corrective to the popular theory that any phase of self-expression, however ignoble or trivial, constitutes literature, it is well to hearken to Aristotle: "Poetry tends to express what is universal, whereas history relates particular events as such." The "confession" type of writer is a historian rather than a literary artist. The emotion which we find in a masterpiece of literature is at once personal and universal; it springs from an individual who presents in his own case the case of all men. The great writer generalizes his emotion so that we can say of his book what Dr. Johnson said of Gray's *Elegy*: "It abounds with the images which find a mirror in every mind, and the sentiments to which every heart returns an echo." Even the emotional intensity of the *Divine Comedy*, apparently so personal, is representative and universal in character, for the real hero of the poem is not Dante but man. Dante held that it was unbecoming for a writer to talk about himself in public, and, as a matter of fact, he mentions his own name only once in his great epic, and then "of necessity." Of the egotistic writer it has been well said that to him his mind "a kingdom is," and that the smaller the writer the bigger to him is his kingdom.

The emotional element in literature not only explains its stirring appeal and its infinite variety but also its permanence. The scientist speaks to the intellect, and once we master his treatise we need never go back to it. The literary artist embodies emotion in the concrete form of beauty, and the world does not willingly allow any beautiful thing to perish. Emotion is essentially transient, and we must either read or remember the work of literature, if we are to experience the emotion. The poem or the novel, as a consequence, lives on from age to age, while the treatise, once its truths have become part and parcel of the intellectual baggage of the race, is thrown away.

II

Just as one fine art can within certain limits invade the domain of another, so literature can trench on science, and *vice versa*. In a particular book the literary and the scientific may exist side by side. When the literary artist deals with the most sublime conceptions, which will not endure personal coloring, he turns

reporter and expresses them in the matter-of-fact words of science. The Bible is the greatest book of literature in the world, and yet in many places the inspired writers use the calm, unimpassioned language of science. The opening verse of St. John's Gospel is couched in the technical language of theology: "In the beginning was the Word, and the Word was with God, and the Word was God." And St. Luke narrates the story of the Christ Child, which even H. L. Mencken concedes "is greater poetry than was ever heard of in Greece or Rome," simply as a reporter: "And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

The literary artist also falls back upon the simple and colorless language of science when he is face to face with the most intense emotional crises. Poignant pathos, in particular, does not permit elaborate phrasing. Wordsworth, in his *Michael*, registers the anguish of the old shepherd in a single line, when he tells how the aged man broken by the disgrace of his son was wont to go to the sheepfold.

"And never lifted up a single stone."

And when Shakespeare's Lear bids farewell to the dead Cordelia, his great heart cracks on a single word:

"Never, never, never, never, never!"

The literary and the scientific may exist side by side in the same book, but more often they dovetail into each other. A scientist employs the exact language of science, bristling with mathematical symbols and technical terminology, when he writes for other scientists, but if he desires to reach the general public he will use words so as to appeal to the emotions. Charles Darwin, for instance, formulated the theory of evolution as a scientist, but Thomas Henry Huxley popularized the theory by his consummate rhetorical art. Works like Hilaire Belloc's *Marie Antoinette*, A. S. Eddington's *The Nature of the Physical World*, and the fascinating books of Fabre the naturalist are neither pure science nor pure literature but a chemical mixture of both. In books of this type knowledge is the first aim, and the appeal to

the emotions is only a means to an end. There is no good reason why a historian or a scientist should not be interesting when he writes for the general public, but there is such a thing as sacrificing truth to style. Today, rhetorical skill triumphs over accuracy of statement in the popular pseudo-scientific treatise as well as in the new type of biography introduced by Lytton Strachey.

When the chief appeal of a book is to the emotions, we have a pure type of literature. Poetry, prose, fiction, drama, the oration and the essay stand at the farthest remove from science. In all these pure literary forms there is a compound of thought, imagination and emotion, and it is not easy to differentiate poetry from the prose types. Coleridge sought to isolate poetry from all other forms of writing, when he framed his famous definition: "A poem is that species of composition, which is opposed to the works of science, by proposing for its *immediate* object pleasure, not truth; and from all other species—(having *this* object in common with it)—it is discriminated by proposing to itself such delight from the *whole*, as is compatible with a distinct gratification from each component *part*." In other words, poetry, in which the emotional element is much more pervasive and concentrated than in the prose forms, is the purest literary type.

The question really narrows itself down to poetry and prose fiction, for these two species of pure literature are as close to each other as they are alien to science. The affinity of poetry and prose fiction has always been recognized by critics. "We are disposed to believe," declares Walter Bagehot, "that no very sharp definition can be given on the boundary line between poetry and other sorts of imaginative delineation. Between the undoubted dominions of the two kinds there is a debatable land. But the exact line which separates grave novels in verse like *Enoch Arden* from grave novels not in verse like *Silas Marner*, we own we cannot draw with confidence." Both the poet and the novelist give us imaginative creation; both interpret life for us; and both excite emotion by means of concrete language.

The difference between "grave novels in verse" and "grave novels not in verse" is a difference of degree rather than of kind. The novelist employs a prose medium, which brings him closer to the scientist. His work as a whole must stir emotion, but at the same time he may devote entire chapters to material of a purely

scientific cast and he may also express himself at length in matter-of-fact language. Novels like Hawthorne's *Marble Faun* and Melville's *Moby Dick* are intensely emotional in content and appeal, and yet the former will serve as a guidebook to the art treasures of Rome, and the latter is a mine of information on whales and whaling. The poet uses a verse medium, which allies him with the musician. As a result, he possesses a finer and more elaborate technique than the novelist; he can achieve more exquisite effects in construction and melody; he can make every line and every word a thing of beauty; he can impart an emotional appeal, as Coleridge observes, not only to the poem as a whole but also to each component part. The novelist on occasion may be something of a scientist; the poet can never forget that he is a singer. Both prose fiction and poetry are the antithesis of science, but poetry *par excellence*.

III

The formal object of poetry is to excite esthetic emotion, that is, disinterested delight caused by contemplation of the beautiful. But at the same time it must be remembered that poetry portrays human life and character, and that, as a consequence, its material objects are the appetitive emotions of love and hate, which belong to the will and which motivate the actions of mankind. When we read a poem like Shakespeare's *Hamlet*, we delight in the grandeur of the conception, the marvelous adaptation of means to an end, the music of the verse, and the artistic mastery of the poet, but we also sympathize with the virtuous characters and we recoil from the wicked. Every great poem comes to us with the recommendation which William Caxton penned for Malory's *Morte d'Arthur*: "For herein may be seen noble chivalry, courtesy, humanity, friendliness, hardiness, love, friendship, cowardice, murder, hate, virtue and sin. Do after the good and leave the evil, and it shall bring you to good fame and renown." Inasmuch as poetry takes the appetitive emotions which lie at the root of conduct for its content or subject matter, the esthetic emotion which it arouses, while yielding the highest intellectual pleasure, is bound at least indirectly to overflow into the world of action and to exalt morally. Aristotle did not hesitate to declare that tragedy works a moral catharsis in the mind

of the spectator; and Cardinal Newman praised Shakespeare not alone for his matchless poetry but for his moral teaching as well: "There is no mistaking in his works on which side lies the right; Satan is not made a hero, nor Cain a victim, but pride is pride, and vice is vice."

Poetry influences the whole man, and as a teaching factor in life it stands far above abstract sciences like logic, metaphysics, ethics, esthetics and criticism. It is true that we cannot love that which we do not know, but experience demonstrates that love does not always follow on knowledge. Life in the moral sense is determined not by knowledge but chiefly by the exercise of free will. And when it is a question of moving the will, the thing that counts most is thought in the emotional state. It is better, as Thomas à Kempis warns us, to feel compunction than to know its definition. By the side of the glowing words and lifelike images of poetry, definitions, abstractions and syllogisms are pale and ineffectual ghosts. When the Divine Teacher was asked the question, "Who is my neighbor," He wasted no time on an abstract definition of the word neighbor; in fact He made no attempt to appeal to the intellect of the Scribe, a learned doctor who knew the Law. But He did make a concrete and touching appeal to the heart of the Scribe by telling the story of the Good Samaritan. By concreteness of scene, characters, action and diction, poets speak directly to the heart through the imagination and hence their superiority to mere philosophers. Compare the *Summa* of St. Thomas Aquinas with the soul-searing vision which Dante based upon it. St. Thomas defines, distinguishes and argues with a frigid impassiveness and an almost mechanical precision. We are told that in all his works he betrays emotion only in a single passage; and that passage is to be found in a footnote! The *Summa* is one of the supreme achievements of the human mind, and yet its teachings come home to the vast majority of readers only through the *Divine Comedy*, the emotionalized *summa* of the *Summa*.

In the abstract sciences the appeal to the emotions plays only a minor rôle. But concrete sciences like astronomy, physics, chemistry, geology and botany, deal with things which can be weighed and measured, and it would be vain to argue that they are lacking in emotional appeal. But it should be noted that this

appeal is in the things themselves, and not in any artistic picture of them. A scientist who registers the emotional appeal of external nature is only a reporter of what he sees. He stands in the same relation to a poet as a photograph does to a painting. As a matter of fact, however, external nature is so complex and diverse that mere scientific reporting tends to destroy the emotional appeal. The average scientist is so intent on recording details that his imagination becomes atrophied and he has no apparatus with which to give meaning to the mass of facts which rises out of his special study. The reader of his book will not be able to see the forest for the trees. Nothing, for instance, can exceed the emotional appeal of the starry heavens, and yet even that appeal can be killed by a dull plodder who loses himself in the labyrinth of specialized knowledge—a point which Walt Whitman made in his lines on the learned astronomer.

"When I heard the learn'd astronomer,
When the proofs, the figures, were ranged in columns
before me,
When I was shown the charts and diagrams, to add,
divide, and measure them,
When I sitting heard the astronomer where he lectured
with much applause in the lecture-room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars."

IV

Poetry, in so far as it reflects the scientific movement, suggests that the spirit of poetry and the spirit of science are like East and West, a twain that shall never meet. It is significant that science, despite the fact that it has bulked so large in popular estimation, has contributed but little to the actual subject matter of poetry. Gilbert K. Chesterton claims that Tennyson "was the first of all poets (and perhaps the last) to attempt to treat poetically that vast and monstrous vision of fact which science had recently revealed to mankind." No modern poet is more accurate in his allusions to plants and animals than Tennyson,

and none has drawn more images from biology, physics, chemistry, geology and astronomy, but Lyall, author of the biography in the English Men of Letters series, cites the following lines from *In Memoriam* as proof that the scientific impulse is harmful to poetry when it partakes of the nature of laboratory research:

"Break, thou deep vase of chilling tears,
That grief hath shaken into frost!"

Lyall argues that the metaphor is too ingenious, because it requires the reader to compare a heart which is benumbed by too much grief to a vase which, if shaken at a certain low degree of temperature, will be shattered when the water it contains expands into ice.

George Meredith is another poet who found in science material for poetry. He took over Darwin's theory of evolution and applied it to the sphere of mind and spirit. To Meredith Earth is the great Mother. Man's brain and his spirit, no less than his body, are earthborn. We spring from Earth and to her we shall return. It is vain, therefore, to believe in personal immortality or a future life. Meredith identifies human life and external nature, and he poetizes a cosmic process working not for the good of the individual but for the good of the race. Man advances in this life by means of a Darwinian struggle and this advance will continue even after death when man merges his personal identity with Mother Earth. Meredith thus deifies the theory of evolution, for he refuses to set any definite term like a heaven of perfect bliss to his pantheistic process. That this evolving god is the "unalterable law" of the universe, is the theme of his finest sonnet, *Lucifer in Starlight*.

Tennyson and Meredith made poetry out of science considered as knowledge. What of the practical inventions which have revolutionized the world since James Watt invented the steam engine? Have the whirling wheels and raucous music of industrialism no spokesmen? Few poets, and those only on rare occasions, have attempted the emotional approach to machinery. Rudyard Kipling's *M'Andrew's Hymn*, in praise of the shining engine rods of a transatlantic steamer, Vachel Lindsay's *The Santa Fé Trail*, a jazz tune set by the honking horns of speeding automobiles, and Eunice Tietjens' *The Steam Shovel*, a word etching

of a mechanized monster, are well-known poems which draw their inspiration from machines. The list will be virtually complete if we add three poems whose theme is the locomotive: Walt Whitman's *To a Locomotive in Winter*, Emily Dickinson's *The Railway Train*, and Joyce Kilmer's *The Twelve-Forty-Five*.

Modern industrialism, the child of machinery, has found even less favor with the poets, who no doubt have been appalled by its gigantic and standardized ugliness. Carl Sandburg and John Masefield are exceptions. In the opening lines of his *Chicago*, Sandburg glorifies the sheer brute strength of an industrialized metropolis:

"Hog-butcher for the world,
Tool-maker, Stacker of Wheat,
Player with Railroads and the Nation's Freight-handler;
Stormy, husky, brawling,
City of the Big Shoulders."

And Masefield brings his *Cargoes* to a climax by listing with evident gusto the raw materials and "cheap tin trays" of big business:

"Dirty British coaster with a salt-caked smoke stack,
Butting through the channel in the mad March days
With a cargo of Tyne coal,
Road rails, pig lead,
Firewood, ironware, and cheap tin trays."

Most of our modern poets, however, are on the side of the angels. Vachel Lindsay's arresting symbol of the factory with broken windows may stand for their reaction to industrialism:

"Factory windows are always broken.
Other windows are let alone.
No one throws through the chapel-window
The bitter, snarling, derisive stone."

I. J. SEMPER.

A SABBATICAL SUMMER SESSION

However avidly we Catholic teachers have taken on the methods and submitted our judgment to the hazards of secular educators, we have not realized the far-sighted economies and advantages of the sabbatical year, or at any rate we have not adopted it. The religious teacher, while put into active competition with the teacher in the secular school, has not, except in the rarest instances, that teacher's finest academic and cultural privilege. Waive this handicap. The peculiar excellence of the religious teacher rests less in himself as a vehicle of culture than in himself as a vehicle of grace. He teaches his students by what he is more than by what he knows. (Every serious pupil of a religious teacher realizes this.) His response to spiritual resources must sometimes suffer by reason of constant preoccupation with secular employments and constant contacts with secular activities. If the university professor renews and must renew his intellectual soul once in every seven years by association with the sources of intellectual life and cultural preeminence, why should not the religious teacher have an analogous opportunity, a comparable sabbatical leave as often. His need is at least as great, the consequences immeasurably greater. We know all the ordinary and can easily guess most of the extraordinary objections, protests, obstacles. But with half the versatility and readiness we employ in conforming to state or association demands for academic recognition we might devise some expedient for this spiritual need.

Twenty-five years ago summer session was a diversion. Today it is an institution. Its convenience is beyond question. Profound training in scholarship is beyond its scope. But there lie well within its range uses to which it has not yet been put. Andrew Hartman wrote in an article on "The Passing of the Church College" in *Current History* for December, 1930; "They (Church colleges) have given up their natural element of greatest strength, religion, and taken up the tax-supported institutions' element of greatest weakness, standardization." His statement is true. But however much we may be chagrined by it, we need not extend its application. Though the Catholic summer school is at present

a miniature of any state summer session, it can be reclaimed, in part at least. Only eighteen out of the two hundred and forty courses offered in one of our largest mid-western Catholic summer schools in 1931 were religious in content or purpose; the proportion in one of the best qualified California schools was three out of forty. A fourth of the courses offered in a much smaller intermountain college were courses in religion. For the most part our summer sessions are not devoted to religion or to the development of spiritual capacities. They are committed to a standardized curriculum. Why should our spiritual position not be retrieved and our need of spiritual refreshment be met in a measure here? Why should not the summer session for religious teachers be a completely religious summer session once every seven years? Why should not the entire curriculum be organized around this central idea, and every course focus in some manner on it? The department of education could very well offer courses in Catholic schools and scholars, methods of teaching religion through literature. It could certainly devote itself to some project by which religion can be made at least as attractive to little ones as the use of a tooth brush or the eating of oatmeal. It could devote itself to another project by which the communion of saints could be introduced to children with something of the colorful ardor of the communion of modern scientists or of national heroes. English has a wide and captivating world from which to choose. A survey of Catholic literature, contemporary Catholic writers, the poetry of prayer are incandescent with a most blessed radiance. Periods or persons offer similar luminous possibilities. A study of the psalms and prayers of the Little Office might be a venture in virtue as well as a step in sanity. The body of mystical literature we have left too largely to such non-Catholic scholars as Evelyn Underhill, Vida Scudder, Dean Inge, Charlotte Spurgeon. Why not begin developing it in summer session seminars? Language courses might devote themselves to the eminent Catholic writers of any period, as Paul Claudel and Martinez Sierra. The field of philosophy is most stimulating of all. Why can we not do for ourselves what Harvey Wickham did but recently with such robust jest and such profound common sense? Courses in religion should begin, by all that is logical, with a study of the Mass, its ritual, its musical

settings; with a study of the Church calendar and the splendid cycle of the liturgical year. The possibilities are spiritually inspiring. Social sciences offer opportunities for Catholic research as distinctive as that of Herbert Bolton or the late Louis Paetow. Ralph Adams Cram has set us a precedent in art by which, if we accepted and acted upon it, we might renew the face of culture and beauty in America. Such a curriculum has been organized and will be offered at the College of St. Mary-of-the-Wasatch, Salt Lake City, this summer. The program may be of service to schools elsewhere and is so submitted in part.

Education:

- Catholic Philosophy and Education
- Catholic Schools and Scholars
- Teaching Religion through Literature

English:

- Religious Literature of the Nineteenth Century
- Survey of Catholic Literature
- The Poetry of Prayer (The Little Office)
- English Mystical Literature (Seminar)

Languages:

- French Contemporary Catholic Writers (selected)
- Latin—Mediaeval
- Spanish Contemporary Catholic Writers (selected)

Music:

- Gregorian Chant

Philosophy:

- Scholastic Philosophy
- Neo-Scholasticism
- Old Errors with New Labels

Religion:

- Liturgy
- Scripture

Science:

- Religion and Science

Social Sciences:

- Catholic Action
- Catholic Trail Blazers in America
- Special Studies in "Jesuit Relations," "Franciscan Missionaries in California"
- The Field Afar

The schedule is indicative, partial, and sufficiently flexible to admit all necessary adjustments. The essential consideration is

that the project is feasible. If a sop must be flung to the tyrants of standardization, work done in any of these courses can be converted into transferable credits. The consideration violates somewhat the ideal and objective toward which the plan is directed. That ideal should rest upon at least one hour daily with the perfect Teacher, Christ in the Blessed Sacrament, and upon other hours of private meditation and spiritual reading. For twenty-five years Catholic colleges have assiduously aped the manners and the matter of state universities and training schools, subordinating for the gods of standardization the essential object of their existence. Why not retrieve somewhat our position? Why not offer to the religious teachers in our Catholic summer schools one summer out of seven for the renewal of their spiritual enthusiasms? Why not have a sabbatical summer session?

SISTER M. MADELEVA.

CONCEPT OF DEMOCRACY IN EDUCATION IN FRANCE

One need not be in any sense a follower of the philosophy of Nietzsche to find his dictum, "Words related to values are merely banners planted on those spots where a new blessedness was discerned—a new feeling," very applicable in the study of the concept of democracy in education in France.

The concept of the word democracy in France differs radically from our concept of it. Though both trace their origin to More's Utopian idea of "Liberty, Fraternity, Equality," there has grown up around this idea a distinct difference in the emotive value of the word in its application to education as well as in its general application.

Our popular interpretation of democracy in education, according to the findings of the Carnegie research, is as follows: "The same courses and teachers for all, and for each pupil a chance to get what he can." The French concept is radically different. We begin with the pupil; the French with the subject matter. Our "verbs of teaching" stress the person to be taught; the French, the thing to be taught, or, better, the goal to be reached.

The starting point of the French concept of education is "the firm conviction that the predominance of French culture which France has now enjoyed for nearly three centuries must be preserved." The individual student is selected and made use of only in so far as he can carry on these traditions. There is no departure from this norm. Any tendency to alter this objective by lowering the standard meets with immediate and forceful, telling resistance. With a leveling downward the French educator has absolutely no sympathy. "Keep the standard high" and "Quality not quantity" are their two watchwords.

In the French schools the pupil is taught with a view to develop an inquiring, discriminating, critical attitude that his thoughts may be directed along forward-looking and constructive lines. For those who direct the educational policy of France are not so concerned with the structural and procedural details which affect the pupil here and now, but rather with the underlying principles which will preserve the French ideals and perpetuate them.

Our educational system tends to make our students master of a number of facts. The French system is more aware that facts readily slip from the mind and also that they are subject to ceaseless change. Hence they place greater emphasis on principles. There is a conscious and continuous effort made to have every step of the educational process enlarge the student's mental capacity, widen his horizon, and enrich, not only his knowledge, but, also, an interpretation of that knowledge.

If one is not French, nor ever a resident of France, it is difficult to think of their concept of education as a democratic one. Our idea is more "the barefoot boy with cheeks of tan" idea, not caring so much whether he can analyze his surroundings or not as long as he can enjoy them. But were one French, one might not be able to enjoy without analyzing. But the French seem to analyze without enjoyment, and have not yet reached that desirable stage of enjoying as they analyze.

Since the War, however, the importance of the individual has been stressed, and France is at present engaged in what they term a democratization of education. This implies an expansion of educational opportunities, not left, however, as with us, to the student's individual choice. It is highly selective, and becomes more highly selective as the education advances. The traditional characteristics of French culture are to be preserved and promoted. France, though admitting equality before the law, claims that there cannot be equality in *intellectual* life. There exist those intellectually superior, hence the education *must* be selective.

This *élite*, as they are termed, are to be educated to safeguard the claims of general culture; that is, that type of education that arouses a consciousness of the essential problems that confront man as man and as citizen, that stimulates an intellectual interest for all forms of life, that cultivates the habit of going to the facts and from the facts to ideas, that develops an all-round view and a delicate feeling for shades of meanings and a critical judgment that is always ready to seize the manifold aspects and relations of life.

Under this apparent striving for democracy in education, there lurks a sinister motive. We discern this in their efforts for centralization and government control. Highly centralized

control leads to autocracy, the very opposite of democracy. Besides this, centralized control in France means the abolishing of the private school. This, of course, is sapping the very foundations of democracy.

Is the French concept of democracy in education superior to ours? If man's only duty in life was *bien dire et bien ecrire*, then their concept would be perfect. But the intellect is only the one-third to be trained. The emotions and will are also important. In their concept these two are partly neglected.

In conclusion, the concept of democracy in France appears to be more of a bludgeon than a banner, for their education is highly selective, forcing the student to take certain well-defined roads and, to a certain extent, barring him from passing from one over to the other. We aim to be less highly selective, but intelligence is a gratuitous gift of God, and we, as well as the French, should recognize it.

SISTER M. AGATHA, R.S.M.

THE N. C. E. A. REPORT: A RECORD OF PROGRESS

When one considers the extent of the Catholic school system, providing as it does for the education of over two and one-half million children, there is some conception of the gigantic task of Catholic education. When, moreover, one contemplates that this vast organization of schools involves such problems as financial provisions, curriculum construction, supervision and pupil progress, there is a further understanding of the work of Catholic educators. When, in addition, one gives thought to the economic and social changes that are affecting educational procedure, there is a deeper appreciation of the efforts of those who are engaged in the great mission of the Church.

When, therefore, Catholic educators meet in annual convention to discuss common problems it may be expected that the results of their deliberations should prove of considerable magnitude and importance. This is apparent when we examine the *Report of the Proceedings and Addresses of the Twenty-Eighth Annual Meeting of The National Catholic Educational Association*, held in Philadelphia, Pa., June 22 to 25, 1931.

Here is a volume of 864 pages, containing the proceedings of the general, departmental and sectional meetings; addresses, resolutions, committee reports, papers and discussions. To attempt to review even briefly all the happenings as recorded in this large volume is a discouraging assignment. All that can be done in the allotted space is to give a few quotations from papers and reports to indicate some of the Catholic educational trends and achievements. Our purpose in presenting these excerpts is to encourage workers in the field of Catholic education to make wider use of this annual publication.

The dominant note in the 1931 report is the importance of meeting all problems with constructive thought based on the sound principles of Catholic philosophy. In emphasizing this point in a paper entitled "The Philosophy of Catholic Education" the Rev. Edward B. Jordan, D.D., of the Catholic University of America, says: "Herein lies the superiority of Catholic education of which we have already spoken. It consists essentially in this that the philosophy on which it is based is true. It studies human life in all its aspects, physical, psychological, social, civic,

vocational, cultural, moral, and religious. It sees man as a whole and seeing him thus finds no difficulty in establishing a hierarchy of values in the things that are of concern to man. And so with his education. Education from the Catholic viewpoint is the formation of the whole man. In that formation no phase of man's life can be neglected. On the other hand, common sense suggests that varying emphasis shall be placed on the realization of the different purposes of human living according to the relative importance of those purposes; hence Catholic educators offer no apology for placing the religious and moral training of the child above all other objectives. In so doing they are but following the advice and the example of the Master Teacher Who is Christ. But this does not imply a neglect of the other phases of the child's training. The principles of Catholic education are broad enough to provide a basis for every reasonable objective that has so far been proposed, whether it be social service, sound health, wholesome family life, economic efficiency, good citizenship, or profitable leisure."

Among the subjects discussed in the light of this philosophy are vocational guidance, comprehensive examinations, supervision, athletics, and the handicapped child.

On the subject of vocational guidance, the Rev. John M. Wolfe, Ph.D., Diocesan Superintendent of Dubuque, concludes his paper, "A Philosophic Basis for Vocational Counsel," with the statement. "Finding the right work in life has its bearing upon successful living, and in that connection any aid that is given becomes indeed religious. In our times, by the very nature of our social structure that obligation belongs to the school; it is not a situation that we have created, but nevertheless one that education must meet.

"A recognition of this philosophy can lead Catholic educators to a more fruitful service to the home, the school, and withal the Church, and meet the challenge successfully that modern conditions are making to the schools. Vocational Counsel and many of its extensions are a part of the religious calling, because through them and the right life adjustments that they effect, God's children may be led to their final adjustments to their Creator, which is their ultimate and supreme vocation."

The Rev. William F. Cunningham, Ph.D., of St. Thomas Col-

lege, St. Paul, Minn., in a paper entitled "The Function of the Comprehensive Examination on the College Level," asserts: "Let the credit continue to function as a frequent check upon the student, but let it be clearly understood that it merely marks a stage in his progress towards his goal—the bachelor degree, and the winning of this goal means the passing of a final comprehensive examination which is a definite measure of achievement rather than a mere accumulation of a certain number of units of time spent in study. If we do this the credit instead of functioning as license to forget will serve rather as a reminder of an obligation to remember since the comprehensive examination will be so constructed as to include the content of the courses in which credits have been earned."

In discussing the changed attitude toward supervision, the Rev. Henry M. Hald, Ph.D., Associate Superintendent of the Diocese of Brooklyn, explains in his paper, "The Superintendent and the Supervisor," that: "Supervision today connotes helpfulness, mutual cooperation, and friendliness. It appraises the good points as well as the bad, the strong as well as the weak, in our endeavors. Having put away the attitude of carping criticism, it is characterized by tact and diplomacy; it seeks to be genuinely helpful, and, once experienced, it is usually welcomed by school people."

The practical aspects of supervision are discussed by the Rev. Francis J. Bredestege, A.M., Diocesan Superintendent of Cincinnati, in a paper on "The Superintendent and the Problem of Supervision of Instruction." Father Bredestege says: "The essential activities of the supervisor might be summed up as rather the following: to help the teacher in interpreting the course of study, and making them thoroughly familiar with it, but to leave its revisions as suggestive only with the chief supervisors; to hold constructive rather than critical, individual and group conferences; to suggest, supervise, and assist in constructive variations of classroom procedure; to habituate teachers to think of their work in terms of pupil achievement, and to assure understanding and correct applications and interpretations of the newer means of measuring achievements; to be helpful by assisting teachers in self-analysis, and in directing professional reading, study, and balanced growth; to set the general and individual

goals of classroom achievement; to be the confidant of the teachers in their problems, an inspiring leader and guide, avoiding all appearance of the inspector and detective."

A timely challenge on the subject of athletics is issued by Brother Aloysius, C. F. X., Principal, Assumption Academy, Utica, N. Y., in his paper, "Athletics in the High School," when he makes the following statement: "If athletics is necessary for the development of youth then, why not develop all? Why give all of the care to the group which is in all likelihood the healthiest group in the school? To have mass athletics we would have to have fewer interscholastic contests and more interclass competition, or else more interscholastic games by having a much larger number of teams competing. Why not senior, junior, sophomore, and freshman competition between schools? Why not different weight teams, different age teams? Some will say that they won't draw? That is the point. Are our athletics mere drawing cards, something in which success is measured by the gate receipts? There is no reason in the world why 18 or 20 boys, usually those physically fit, should do the playing while hundreds of students who are the ones in need of play, watch them. The picture should be reversed, and we know it, but have we the courage to reverse it? Neither is there any reason why one hundred or more times as much money should be spent on the already healthy athlete as upon the average student. In fact much of the money expended on the athlete comes from the annual athletic fees collected from the average student. He pays while the other plays, for often the athletes are exempted from such fees. Is it just? Why cannot all take athletics just as well as English or any other subject?"

A plea for handicapped children, of whom there are said to be over 10,000,000 in the United States, is made by Mrs. Corinne Rocheleau Rouleau of Washington, D. C., in her paper "Normality the Goal of All Handicapped Children." Mrs. Rouleau reminds us that: "The existence of a handicapped child is complicated enough, in all conscience, without complicating it still further with a lot of inhibitions. The ever-present admonitions of 'Don't do this!' and 'Don't do that!' 'You can't do this,' and 'You can't do that,' have done more lasting harm and paralyzed more young ambitions than any other combination of words ex-

cept this too frequent comment: 'Poor afflicted child!' and this unnecessarily cruel reminder: 'Remember that you are not as other children!' . . . All handicapped children are more or less like other children; and they can be just like them if their parents, their teachers, and their friends have enough heart, enough intelligence, and enough sense to give them a push forward instead of a pull backward; to set their faces and their footsteps toward the open door of the future, not toward the closed one of the past."

The Rev. Alphonse M. Schwitalla, S.J., Ph.D., Chairman, of the Committee on Graduate Studies, reports on the number of students in Catholic graduate schools as follows: "The number of students in graduate schools for 1929-30 was 3,479 and for 1930-31 was 3,926. A 12 per cent increase, therefore, in the total number of students has taken place in these two years. When these two years are compared, there has been a satisfactory increase in both part-time and full-time students, the number of part-time students for the two years under consideration being 2,086 and 2,694, respectively and the number of full-time students 1,056 and 1,232, respectively."

It is interesting to note also from Father Schwitalla's report that the total number of master of arts degrees conferred in 1930-31 was 584; the number of master of science degrees, 94; and of the doctor of philosophy degrees, 89. The Catholic University of America in that year gave the largest number of master of arts degrees (75), with Fordham University a close second (70).

JAMES E. CUMMINGS.

EDUCATIONAL NOTES

THE CATHOLIC UNIVERSITY OF AMERICA SUMMER SESSION FOR 1932

The Summer Session of the Catholic University for 1932 will extend from June 24 to August 4. In order to enable students to start work promptly, two days, namely June 24, Friday, and June 25, Saturday, will be given over to registration.

Following the policy of the last two summer sessions, the University will offer both graduate and undergraduate courses and will admit both men and women. Prospective graduate students at the summer session are urged to send to the Director as early as possible an official transcript of all work, both graduate and undergraduate, which they have completed elsewhere. These will be examined and a reply will be sent to the student at once, giving him his official status.

A total of 219 courses will be offered of which 113 are graduate courses.

Demonstration classes which were employed so effectively last summer will be carried on during the next summer session. Similarly the demonstration library which was established in the University Library building by the city of Washington will be continued this year. This Library will be known as the Brookland Branch of the Public Library of the City of Washington.

New courses have been added to nearly every department, particularly, Biology, Education, Expression, and Psychology. Special attention is called to the courses in Commercial Education which are being offered this year by the head of the Department of Commercial Education of the State of Maryland, who is also Professor of the subject at Johns Hopkins University.

Owing to the tremendous pressure which is being brought to bear by standardizing agencies on Schools for Nursing, the University is offering this year for the first time five courses in Nursing Education. The three members of the staff in this subject are leaders in their field.

Courses will be offered for the first time also in Occupational Therapy and in Teaching of the Blind. While courses have been offered before in the teaching of problem children, such courses will be offered accompanied by demonstration classes of problem children for the first time.

A copy of the Announcements of the Summer Session will be sent on request by addressing the Director of the Summer Session, Roy J. Deferrari, Ph.D., The Catholic University of America, Brookland, D. C.

CHILD GUIDANCE WORK GROWS

An increasing tendency to seek medical advice and treatment for mental disorders, behavior and personality problems, and other forms of human maladjustment, when the earliest symptoms appear, is reported by The National Committee for Mental Hygiene, which has recently finished a nation-wide inventory of existing facilities for the study and management of these conditions outside of institutions.

This tendency is reflected in a marked growth in the number of mental hygiene and child guidance clinics established in various communities in the United States during the past ten years and signifies, according to the National Committee, a recognition of the importance of mental health in the daily lives of increasing numbers of the population. In 1920 such clinics, the Committee states, were comparatively rare. Today, the study shows, there are some 674 clinics which provide a regular mental health service to the public in 34 states, most of these having come into existence since 1922, when The National Committee for Mental Hygiene and The Commonwealth Fund first joined forces in the development of organized child guidance work.

GEORGE WASHINGTON MANUAL

The *George Washington Manual* which has just been issued by the N. C. W. C. Department of Education is a pamphlet of 128 pages, neatly illustrated and attractively bound. The Manual includes significant readings and tentative programs for the observance of the 200th anniversary of Washington's birth.

This pamphlet will be useful not only to Catholic colleges and schools in arranging Bicentennial programs, but to all who desire information in regard to Catholic participation in the early history of our country.

MEETING OF SUPERINTENDENTS' SECTION, N. C. E. A.

The annual meeting of the Superintendents' Section, National Catholic Educational Association, will be held at the Catholic

University of America, March 30 and 31. An interesting program has been arranged by the Rev. Joseph H. Ostdiek, Superintendent of Schools in the Diocese of Omaha, and Secretary of the Section.

FELICITATIONS FROM THE COMMONWEAL

The editors of the CATHOLIC EDUCATIONAL REVIEW are able to announce, in the current issue, that their periodical has now reached the age of twenty-one. It is, therefore, entitled to vote for something; and one supposes this might well be for the extension to the school system as a whole of ideals and ideas which the best of its contributors have sponsored. They form, as a matter of fact, a highly diversified and yet admirably unified group. The first issue of the REVIEW contained articles by Bishop Shahan, Monsignor Pace, Dr. Shields and Father Swickerath—men to whom Catholic education owes the impetus to a “renaissance” of scientific feeling and religious devotedness. From that time on to the present issue—in which the editor, Dr. George Johnson, is flanked by other members of the Catholic University faculty and by men and women well known to scholastic endeavor—the diverse doings of the classroom have been reviewed kaleidoscopically but always in the light of faith. It is a fine record, worth looking over frequently. Strikingly enough, the editors say that “three-fourths of the readers subscribing in 1911 are with us to celebrate this anniversary.” We wish this faith nucleus a destiny analogous to that of the twelve apostles.—*The Commonwealth*, Issue of January 27, 1932.

REVIEWS AND NOTICES

Some Catholic Novelists: Their Art and Outlook, by Patrick Braybrooke. Milwaukee: The Bruce Publishing Co.

In a series of pleasant essays which well summarize the advance of the Catholic novel in the twentieth century, Mr. Braybrooke presents seven Catholics who "lead in the curious and romantic world of fiction"—G. K. Chesterton, Hilaire Belloc, John Ayscough, Robert Hugh Benson, Sir Philip Gibbs, Sheila Kaye-Smith and Katherine Tynan.

Instead of demanding impossible honey dew and milk of Paradise from a figure in a dream, we have honest cause for gratitude and pride in that achievement. It has been uniformly competent, and frequently distinguished. There is almost, if not quite, God's plenty in the novels of Robert Hugh Benson and G. K. Chesterton. The age would, indeed, be poorer without the remarkable innocence of Father Brown, or without Frank Guisely in a blazer and one shoe, at the beginning of *None Other Gods*.

With some of Mr. Braybrooke's choices one might be inclined to good naturedly disagree. Fine as Marotz and San Celestino are among John Ayscough's novels, why is there no mention of the episodic Dromina which yet touches heights beyond the reach of any of his other work? In the essay on Benson there is no mention of either *None Other Gods* or *Initiation*. And not a word of Sheila Kaye-Smith's *Green Apple Harvest*. But each man must write his book as it seem best to him.

Of them all, I fear, paradoxically enough, none has so successfully crossed the Atlantic as Monsignor Benson. How many of those now in the thick of the battle for Catholic achievement first glimpsed the beauty of Jerusalem hanging lovely and attainable beyond the scene of Chris's first mass in *The King's Achievement*, or above Frank kneeling by the crib in Westminster in the Christmas darkness. Full of mannerisms as his books undoubtedly are, "dated," as the phrase is, and largely left unfinished, it is remarkable even today what large invigorating gusts of real life one feels blowing through his pages.

A collection of essays such as this makes interesting matter for American Catholics to reflect upon. Five of these seven Catholic

novelists come under the bars only by conversion. Of the remaining two, one, Hilaire Belloc, is half French, and the other, Katherine Tynan, is not English at all but Irish.

This ought to be encouraging to those who lament the low state of letters among us. It is perhaps more true here than in England that the best Catholic novels are being written by those outside the Church. Willa Cather's *Death Comes for the Archbishop*, and *White Shadows on the Rock*, Jay William Hudsins's *Abbe Pierre*, and Thornton Wilder's *The Bridge of San Luis Rey* would all make distinguished additions to any Catholic book list. Yet even though written with well-nigh faultless knowledge and abundant sympathy as they are, they still lack that indefinable repose that comes from actual belief, from a daily use of the things of faith. And there is the especial value, apologetic and literary, of the Catholic novelist.

SPEER STRAHAN.

Readings on the Family, edited by Edgar Schmielder, O.S.B., Ph.D. The Century Co., New York, 1931. Pp. xii+525.

This volume of *Readings on the Family* touches each and every phase of this important and basic problem. Dr. Schmielder in preparing this work has collected into a compact and practical form a wealth of material on the history, functions and effects of the basic unit of society—the family. The care employed, the plan followed and the results achieved make this volume a credit to its editor.

The four chapters on the integration of the family need but to be read to be praised. The story of the disheartening effects of the industrial and social revolutions in their relation to the family together with a study of the other forces that have contributed to the disintegration of the family is graphically told by the well-selected articles comprising the second part of this interesting and pertinent volume. Catholic and non-Catholics who really have the well-being of their country at heart will find in the seven chapters of the third section much that will be helpful to them in their noble task of maintaining under modern perplexing conditions that ideal of family life which Christian tradition has so resolutely proclaimed and protected.

Every Catholic high school and college should place this

volume on its list of books recommended for outside reading and study-club discussion. No problem has such appeal nor such importance to the pupils, especially of our colleges, as has the problem of the family. From the day when Our Divine Lord accepted the invitation to be present at the Wedding Feast at Cana until the present day this problem of the family has been of paramount importance to all interested in the welfare of society. The family is the basic unit of society, all forms of the philosophy of individualism notwithstanding. It is this thesis that *The Readings on the Family* sustains and explains with power, clarity and sanity.

LEO L. McVAY.

An Introduction to the Scientific Study of Supervision, by A. S. Barr. New York: D. Appleton and Co., 1931. Pp. xxv +399. Price, \$2.50

In recent years there have been a number of notable attempts at rendering supervision of instruction more scientific. It is, undoubtedly, one part of the larger attempt at making all educational practices rest on something other than opinion, or uncorrected experience, or individual genius. The present volume is the latest contribution to this movement. It is the result of a long try-out period in advanced class instruction in the subject. The author's name, because of the frequency of its appearance in a number of fruitful endeavors in this field, is one not to be ignored. The book is not intended for beginning students.

The physical make-up of the book is, in general, good. Not only is the content clearly organized, with a series of headings in every chapter, but the chapters are followed by lengthy lists of supplementary readings. Besides, there are copious footnotes, well documenting the ideas expressed in the chapters. The index, however, appears to have been hurriedly compiled.

There is a unifying thread running throughout the book. The general scheme of supervision is relatively simple: what is education for?, what are the present results of instruction?, what are the causes of poor work?, what data-gathering devices may be employed and what is their worth?, does the supervisory program harmonize with the best educational practice?, what are the results of supervision?, and are scientific methods applied to the study and practice of supervision?

The best service performed by the author in this work is the gathering together of data from an almost unlimited variety of sources. It thus becomes a convenient source book of studies bearing on the various aspects of supervision. While there are innumerable investigators quoted, the reader is impressed by the frequent repetition of the author's own name and those of his students at the University of Wisconsin. Since the general tenor of the work is its survey character, the author does not have much opportunity to display originality.

Nevertheless, the author labors the point that his treatment is novel or revolutionary. This constitutes, in the mind of the reviewer, one of the chief weaknesses of the book. As a matter of truth, the general nature of what is needed in supervision to make it more effective has been determined by a large number of workers before the appearance of this resume. The great weaknesses of supervision because of its unscientific character have been apparent for some time. The author's program may be, as he says (p. 249) "markedly different" from that used by the "conventional" supervisor, but that does not mean it is markedly different from that of other theorists, and between theory and practice there is always a wide gulf. The poor "conventional" supervisor and the classroom teacher receive an amount of adverse, sometimes caustic, criticism (pp. 249, 250, 271). That a writer who devotes a considerable number of pages to a discussion of arousing the proper interest and mind set in the learner, should thus belittle the efforts of others, appears to the reviewer as quite sophistical and unscientific.

One of the best features of the book is the inclusion of evaluations of various methods, devices, and procedures. It results in an eclecticism that seems to be necessitated by the fragmentary usefulness of one technique or another.

One obvious conclusion that comes from a reading of this book is that more remains to be done in the future than has been accomplished up to the present. In the work of making valid, reliable, and objective data-gathering devices, for example, only a mere beginning has been made. The title is correctly worded. Despite wide study and culling from many fields, the work remains primarily an introduction to scientific supervision. The positive, usable results for the practical supervisor, therefore,

are not too valuable. The main problems on which progressive supervisors, however, should be working are set down cogently and clearly.

BERNARD J. KOHLBRENNER, M.A.,
University of Notre Dame.

La Collection "Les Sciences et l'Art de l'Education." Les Editions du Cerf. Juvisy (Seine et Oise). France.

At a time when a profusion of educational theories, methods and programs in this country seem to present nothing but a confused mass of puzzling data, and when educators themselves seem to be in quandary as to how to adapt the results of countless investigations in the new sciences to the art of education, it is interesting and encouraging to note that Europe, too, is confronted with similar problems and difficulties and that educators abroad are making valiant efforts to cull from the unceasing stream of scientific research that which is of concrete value and adaptable to the science of Pedagogy.

It is in connection with this effort that we welcome a publication which has just made its appearance in France and which has for its title "Les Sciences et l'Art de l'Education": This collection has for its honorary director Mgr. P. Petit de Julleville, Bishop of Dijon, and is edited by a group of French and Belgian specialists, all recognized authorities in their respective fields. Among the names of these collaborators we find those of: R. Buyse, professor of Applied Psychology and Pedagogy at the University of Louvain; Abbé F. De Hovre, professor of Pedagogy at the Universities of Antwerp and Ghent; G. Dwelshauvers, professor of Experimental Psychology at the Catholic Institute, Paris; Dr. H. M. Fay, Psychiatrist of the Hospitals of Paris and Medical Inspector of the Schools of the Seine; A. D. Sertillanges, O. P., Membre de L'Institut, Paris.

The publication has for its purpose to acquaint educators and the public with the new tendencies and developments in education; to note especially the results of researches made during the past thirty years in the domain of Psychology (Normal, Abnormal and Experimental) and their relation to Pedagogy, with particular reference to the multiple efforts being made to adapt these discoveries to the formation and training of the child; to select

from the copious and divers material thus accumulated and accumulating that which seems most likely to prove of worth: to subject these selected problems and their given solutions to a rigid examination from a scientific point of view: to examine all these questions and conclusions in the light of Catholic doctrine.

The first volume of the collection is entitled "Questions actuelles de pedagogie" and includes articles by J. De La Vaissiere, A. D. Sertilanges, Marie Fargues, Jean Jaouen, A. Fauville, and R. Buyse. The first article makes a critical study of the status of Psycho-analysis and its value to education. A second examines the problem of New Methods in Child Education. Another suggests methods to be use in the formation of an intellectual personality. The remaining articles discuss the New Methods and the Ends of Education, What Pedagogy can expect from Experimental Psychology, the Origins of Modern Pedagogy. Each contribution bears evidence of a thorough acquaintance with the subject matter treated, and judging from the contents of this first issue and the scholarly and interesting manner in which the material is presented this collection should prove of inestimable value to all persons interested in Education as well as a useful guide to the solution of problems which confront Catholic educators in particular.

BERNARD A. FACTEAU.

The Catholic Medical Mission Manual.

From the press of the Catholic Medical Mission Board, 8 and 10 West 17th Street, New York, N. Y., has been issued a very interesting and practical manual for medical mission workers who make bandages, dressings and other hospital and dispensary equipment for the missions.

The object of this manual is to familiarize interested persons with the making and uses of surgical dressings, garments and equipment for the Catholic Medical Mission Board, with an eye to standardization and economy of materials.

The detailed instructions are the result of consultations with experts of the Army, Navy, Red Cross, hospital surgeons and Catholic medical missionaries at home and abroad.

As each dressing or garment is described by name, with dimensions given, and illustrated when possible, a trained instructor for their making is not necessary, though very desirable.

The manual will be also useful to those who organize Medical Mission Circles, for making surgical dressings and garments, collecting medicines, etc.

The book is copiously illustrated with very practical illustrations, showing how to make the various bandages, dressings, hospital garments and other equipment. Practical lists are also given for making up standard sets of equipment for such uses as sundry and comfort supplies for the sick, baby layettes, garments for refugee and convalescent children and grown-ups, equipment for a patient, hospital garments and supplies, etc.

Many Medical Mission Circles are being formed to cooperate with the Catholic Medical Mission Board in this way, and also by collecting medicines and supplies. This book will be a valuable aid for that purpose, as it embodies the experience of active workers. The need in missions for this sort of work is immense, and hundreds of letters, coming in from all parts of the mission world to the headquarters of the Catholic Medical Mission Board, in New York, bear witness of the immense good done by the millions of yards of dressings and bandages sent out from the Catholic Medical Mission headquarters.

The price of the manual is 25 cents, postpaid, and may be ordered from the Catholic Medical Mission Board, 10 West 17th Street, New York, N. Y.

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Draper, Edgar, M., Ph.D. and Roberts, Alexander C., Ph.D.: *Principles of American Secondary Education*. New York: The Century Co., 1932. Pp. xxxiii + 549. Price, \$2.25.

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Comfort, Mildred Houghton: *Peter and Nancy in Europe.* Chicago: Beckley-Cardy Co., 1931. Pp. 208. Price, \$0.75.

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Morgan, B. Q.; Griebisch, Max; Hohlfeld, A. R.: *Neues Deutsches Liederbuch.* Texte Und Melodien Nebst Erklärenden Und Biographischen Ammerkungen. Boston: D. C. Heath & Co. Pp. 162. Price, \$1.56.

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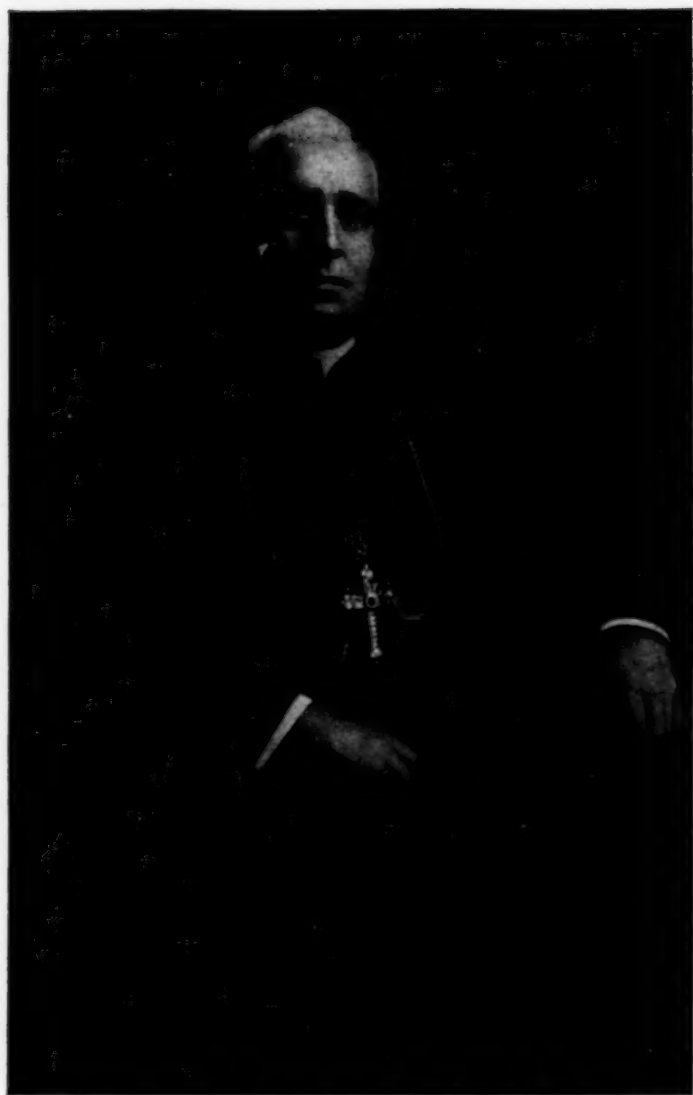
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MOST REV. THOMAS J. SHAHAN, D.D.